

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 C. 8V.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, MARCH 31, 1900.

No. 18.

Elder Lewis R. Anderson.

The "releases and appointments" column of this issue of the Star will be of especial interest to our readers, inasmuch as under the heading of "Honorable Released," will be found the name of Elder Lewis R. Anderson. Very few, if any, of our readers, especially in the south, but will at once realize that in the release of Brother Anderson, the Mission loses one of its hardest workers, and one of the most faithful and energetic servants of God that has labored in this Mission at any time.

Elder Anderson reached Chattanooga from Zion, March 23, 1898, and was assigned to labor in the Middle Tennessee

While in the field he had the experience of being mobbed, having had meetings broken up, and rocks thrown at him, and otherwise maltreated, with but little injury. During the labors of Brother Anderson in the office he has seen 439 Elders arrive and 500 released. He has been the "old standby" of the mission, having filled at one time or another, every place in the office.

Since Elder Maycock left for Ohio he has edited the Star, and to him, as much as to anyone, belongs the honor of making this paper what it is today. While he has not always filled the editorial chair, he has ever been a tireless worker for the advancement of the work, and always willing and ready to fill any vacancy that might occur. The same might be said of all of the many positions he has held. Besides filling the part assigned to him, he was ever ready to aid others in whatever they had to do and if anything out of the ordinary or of a difficult nature arose, it was given to Brother Anderson.

We doubt that there is an Elder in the field at present, but what has some pleasant word of council, comfort or encouragement and many smiles and indescribable kindness by which to remember him. He was always ready to sympathize and comfort in sorrow, counsel and cheer in trouble, and rejoice in the joy of others; being the last man to let his sorrows be known, or to burden others with his personal cares.

While in the field he made many true and life-long friends, and it is a well-known fact that wherever Elder Anderson had made a friend, there a "Mormon" Elder would always find the latch-string on the outside. In attending to the labors of the office he has made friends of many of the business men of Chattanooga, who are unanimous in declaring that his business methods are perfection, and his principles without fault.

While we very much regret having to part with so noble and grand a character, we rejoice with him in his honorable return to the bosom of his family and association of loved ones and friends. We know that his interest in the welfare of the Mission will not diminish with his return home, and will still feel that we have one on whom to call in time of need; one who will ever be on the watch for opportunities to further God's work in the south.

We feel that it is useless to try to tell all of his good qualities, because our language is inadequate and our pen fails at the task. Those who have met President Anderson know that to associate with him for any length of time, is to love him, and "the better known the more loved." We will miss him in every de-

partment, and feel to say that his peers are few and his superiors none. His friends are as numerous as his acquaintances. His very presence inspires goodness, and one, after having associated with him and learned to know him for what he is, is convinced that he is indeed one of God's noblemen. We feel to say God bless and prosper him.

OUR CONFERENCE PRESIDENTS.

Elder W. H. Boyle.

As the sculptor has power over the clay to form a beautiful work of art, so also has the mother the destiny of her



ELDER LEWIS R. ANDERSON.

Conference. He labored in the capacity of traveling Elder for about four months, when he was called to the office to take charge of the railroad business.

When President Rich assumed the reins of government of the Mission, Elder Anderson was chosen as his second counselor, Elder Nelson being first. At the release of Elder Nelson, he was chosen as his successor, and has since held that position, having also had the honor of being the first president of the Chattanooga Conference.



ELDER W. H. BOYLE.
President South Alabama Conference.

children in her hands. If she be kind, lovable and painstaking in her care for them, she is shaping the grand figure of duty to God and man for them to admire. A kind and loving father and mother are some of the many blessings granted the subject of this sketch, Elder W. H. Boyle, President of the South Alabama Conference. He was born October 19th, 1874, at Santquin, Utah county, Utah, and is the son of W. H. and Mary Jane

Enell Boyle. Like many others, his boyhood days were spent at home on the farm and attending school. When but 12 years of age he commenced to work away from home during the summer months, returning home to attend school during the reign of the snow king. With a mother intensely interested in school and education, she instilled within the minds of her offspring the grandeur of learning. "Never be late" was her motto, and today Elder Boyle beholds the beauty of promptness in all duties. When a young man he was granted the privilege of attending the Brigham Young Academy at Provo. Indeed it was a happy change to be transplanted from the underground of an unvirtuous mine to the pure, noble, reforming influence of this great temple of learning. At once this marked change was noticed and realized, showing clearly that environments largely mold the destiny of mankind. Two years were spent at this school, Elder Boyle doing his own cooking and taking care of his own room. A little money was earned each week by milking cows and tending to stock; thus the first year's tuition was paid. The second year he went to school \$7.80 was his total of money. Later he taught school for three years, and was so engaged when called to work for the Lord. Much time was also spent in connection with the Sunday School and Y. M. M. I. Association. His grandfather, Henry G. Boyle, was a native of West Virginia, and suffered the hardships of the exodus across the plains, also serving in the Mormon Battalion. Henry G. Boyle was the first President of the Southern States Mission, and styled the "great friend maker." In a letter President Boyle writes: My greatest ambition now is to do my duty and to do the will of my Heavenly Father. This mission has taught me to realize more what a grand and broad subject the glorious plan of salvation is. I pray I may endure to the end.

History of the Southern States Mission.

(Continued from page 129.)

April, 1896—

During this month a very praiseworthy and important move was made by the Elders. The canvass of large cities alike with small villages was made without purse and scrip. This is but a testimony that the Lord can and does raise up friends for His faithful servants amid the haughty and proud found in large cities. For some time President Kimball had put forth an indefatigable effort to convince the Elders of the necessity of thus canvassing, for while working without money has prevailed quite generally throughout the sparsely settled countries, yet in city work it has of late years been thought too hard a task to attempt, money thus filling the vacuum of lacking faith. It was left for Elders Orson S. Taylor and Thomas C. Romney to "break the ice." They entered the city of Lynchburg, Va. (which had a population of about 25,000), fasting and praying for strength and an opening. Almost immediately upon entering the city a friend appeared and offered his assistance. Each day new friends were made; hotels and boarding houses threw open their doors gratuitously to them, while others supplied them with money with which to properly dress and prosecute their work. Being refused the use of public and private houses in which to hold services, the Elders sought the street corners, and there raised their voices in defense of truth. Policemen stood near to pre-

serve order, and thus was Lynchburg, Va., canvassed. Two companies of Elders, twenty-six in all, arrived during the month. Following is the report of the mission for four months ending April 30, 1896:

Miles walked, 145,247; families visited, 92,592; families re-visited, 18,202; rejected testimonies, 6,500; refused entertainment, 5,170; tracts distributed, 104,970; books sold, 574; books given away, 1,907; books loaned, 1,430; meetings held, 4,002; children blessed, 121; baptisms, 169; Gospel conversations, 3,227.

May, 1896—

On the 6th inst. Elder W. S. Chipman was called to take the place in the office of Elder D. C. Hubbard, appointed to preside over the North Carolina Conference. On the 15th inst., while canvassing the village of Madison, Amherst county, Virginia, Elders G. H. Webb and H. B. Crouch were mobbed by thirty men, who forced them to leave the village uncanvassed. The mob, wrote Elder M. Thomas, President of Virginia Conference, was led by George Huff, a Justice of the Peace, school teacher, class leader, Sunday School superintendent, adulterer and all around rascal. Elder Webb was dealt a severe blow in the face and on the back of the neck by members of the mob. True to their divine calling—saviors of mankind—not judges—pity filled the Elders' hearts, as they escaped further harm. The matter was presented to Gov. O'Ferrell by President Thomas. The Governor faithfully promised a thorough investigation and if possible bring the outlaws to justice. On the 23d and 24th insts. President Kimball met with the Elders of South Alabama Conference at Bradleyton, Crenshaw county, Alabama. The public meetings were but sparsely attended, but at the council meetings the Elders received the spiritual food they so much needed. When the Elders departed for their fields of labor it was with a renewed determination to labor with more zeal and wisdom in the future, and without purse and scrip. On the 30th and 31st insts. President Kimball met with the Florida Elders at Live Oak, Suwanee county, Florida. Some very successful meetings were held and resulted in much good. Several applied for baptism. Under the inspired management of James A. West, and through his indefatigable efforts, the Florida Conference flourished. During this month good health prevailed and the Elders were at their posts of duty working with their mind, might and strength.

(To be continued.)

Resigned About His Sheep.

We are often told to "make the best of a bad business," but we have rarely met with a better example of doing so than this, which appeared in Harper's Monthly: The late Capt. G—, of Vermont, was always satisfied. He was one of the early and most successful breeders of merino sheep in this part of the state. He had a large native cosset that he valued highly. His son came in one morning and told him that the cosset had twins. Capt. G— said he was glad: "she could bring up two as well as one." Soon after his son reported one of the twins dead. Upon this he said the one left would be worth more in the fall than both. In the afternoon the boy told his father that the other lamb was dead. I am glad, said he: I can now fat the old sheep. The next morning the son reported the old cosset dead. "That is just what I wanted; now I have got rid of the breed!"

THE DARK AGES.

BY A. ARROWSMITH.
(Continued From Page 131.)

THE FIFTEENTH CENTURY is one of the most memorable of periods. In it shone many rays of truth, which opened the avenues of intelligence upon a dark, benighted and superstitious age. It also presented some of the darkest pictures that have been taken by the scrutinizing camera of Heaven, and which will some day be fully revealed, to the justice of all.

Printing was first introduced, in this century, by John Gutenberg, of Mentz, in the year 1440. This invention has brought more light into the world and disseminated more truth than any one thing. It has been the means of putting the Bible, the word of God, into every country under the sun, and placing it within the reach of all the children of God, in every nation and clime, so that there is now no excuse for a people or a nation being ignorant of the doctrines of Jesus Christ.

The press today rules and bears sway over the intelligences of civilized nations. Opinions are formed through this most potent influence, which spreads truth, and also falsehood, scattering broadcast the ideas of men of advanced thought. The nations which produce the most literature, are the most free, conservative, generous, hospitable, benevolent and Christian.

In this century navigation was greatly extended. De Gama sailed around the Cape of Good Hope, discovering the South Sea passage to India, which has been the source of much wealth to Europe.

Columbus discovered America, bringing to light its great wealth and wonderful resources.

All these many agencies which God used in bringing truth and liberty forth in this age of darkness, speak of His goodness to His children.

During this century Mahometanism was being driven out of Europe. The Saracens, or Moors, were subdued in Spain, their last stronghold taken, and Christianity furthered in that country.

The Roman church was still supreme and her arrogance and splendor undiminished. However, she was divided into factions at this time, and three Popes ruled, each one issuing excommunications and anathemas against the others. Nevertheless the Inquisitors were united and faithful laborers in the vineyard of this church, and were instrumental in bringing many heretics to their death.

The latter part of the century produced a Pope, by the name of Alexander, the VI, who was a veritable Nero. He would allow nothing to stand in his way, and with his illegitimate children, is renowned in history, under the name of Borgia. This reuown arises from the fact that they put to death, by poison, all who stood in the way of their temporal advancement. Princes, priests and cardinals suffered equally, if they interfered with the majesty of this profligate criminal. Finally, through a mistake, he and his son drank the poison prepared and intended for others, thus dying victims of their own wickedness. This Pontiff is one of the links, in the great chain of professed authority, which it is claimed descended from St. Peter himself.

The Monks of this century were lazy, illiterate, profligate, licentious and sumptuous epicurians, whose views of life were confined to opulence, idleness and pleasure; and who drew upon themselves a popular odium, by their sensuality and licentiousness.

The Mendicants, or Franciscan Friars, who adopted beggary and extreme poverty, as the true following of Christ were burned and punished with excruciating tortures, for their foothardy methods.

The reformers made great advancement in this age. The renowned John Huss, a good man, of uncommon sanctity, erudition and learning, who was professor of divinity in the University at Prague, spoke against the corruption of the church of Rome, and endeavored to withdraw his university from under the jurisdiction of Pope Gregory, the XII. He adopted the

ideas of Wickliffe and boldly preached them, for which he was expelled from the communion of this church in the year 1410, by Pope John, the XXIII. However, he treated the mandates of John with scorn and contempt, and continued to preach against Rome's corruption, and, strange to say, was almost universally applauded for his efforts. This eminent man, whose piety was truly fervent and sincere, though his zeal perhaps was rather violent, was called before a council, at Constance, condemned as a heretic and burned alive, July 6, 1415. He met death with bravery and resignation; expressing in his last moment the noblest feelings of love to God, and a great hope beyond the grave. Jerome, of Prague, his most intimate companion and friend, was also burned for the same principles, May 30, 1416. The enemies of these men were not satisfied with simply burning them, but their dust and ashes were carefully gathered and thrown into the river Rhine.

The council at Constance, had condemned all the Hussites, as heretics, which caused rebellion and war in Bohemia, much loss of life ensuing. This state of affairs existed between the years 1420 and 1431. The demands of the Hussites were, that the "clergy might be recalled from the pursuit of wealth and power to a life and conduct becoming the successors of the Apostles; and that the word of God might be preached in its purity and simplicity to the people, not according to the ideas of men, but according to the written word."

Both these factions were agreed that it was innocent and lawful to persecute and extirpate, with fire and sword, the enemies of their religion. The Bohemians maintained that Huss had been unjustly put to death, and they thus revenged that act with great severity.

There was a sect at this time called "The Brethren and Sisters of the Free Spirit," who considered themselves free, when divested of all covering, in which condition they used to meet for worship. They also went by the name of Adamites, desiring to imitate Adam and Eve, before the fall. These people suffered martyrdom with great fortitude and courage, until their final extermination.

All the dissensions and revolutions that existed at this time did not disturb the serenity of mighty Rome. She had coped successfully with each uprising, and had suppressed the Waldenses, Albigenses, Beghards and Bohemians, by counsel, sword and fire. These successive revolutions were not considered formidable, and Rome looked upon all of her opponents as weak, contemptible and ignorant fanatics.

The century was remarkable for the spirit of reform. The doctrines of Wickliffe as preached by Huss and Jerome, touched the chords of truth within the hearts of the people, and their whole souls cried out for liberty and freedom. At the same time that the people were filled with this desire to get from under the thralldom of Popery, God was preparing a country for the habitation of free people. An asylum for the oppressed, where peace and happiness could be had and a man sit in the shade of his own fig tree.

Columbus, who was born in Genoa, in the year 1436, was inspired to make his solicitation at the hands of the king and queen of Spain. God worked upon the heart of good Isabella to aid and assist Columbus in his enterprise, the discovery of America. Columbus had all the qualifications of a discoverer. He had courage, was a good sailor, student and navigator, and had great faith in his projected undertaking.

This was remarkable, when we take into consideration, that the prevailing idea was, that the world was flat and not round; and also that the wise men of the time were against the project, rejecting the overtures of the then friendless Columbus.

It appears that the adventures and discoveries of Marco Polo in the flowery kingdom of Japan, had been read with much avidity by and attracted the interest of Columbus, who believed that by

sailing in a westerly direction, he could reach that beautiful eastern land.

"This is absurd," said those wise men. "Who is so foolish as to believe that there are people on the other side of the world, walking with their heels upward, and their heads hanging down? The torrid zone, through which they must pass, is a region of fire, where the very waves boil. And even if a ship could perchance get around these safely, how could it ever get back? Can a ship sail up hill?" All this seems strange to us now, and these arguments nonsensical, when we see hundreds of travelers annually making the circuit of the globe.

However, Ferdinand and Isabella finally signed the agreement, and the three vessels, which formed this memorable expedition, were furnished. Columbus felt that he was a man of destiny and foreordained for his mission. This agrees with the Book of Mormon account, which expressly states that he was moved upon by the spirit of God to accomplish the work of founding this western hemisphere. This great and inspired man was not appreciated, but died in poverty and obscurity, abandoned by the jealous king Ferdinand and the nation, which he had benefitted so greatly by his discoveries. The ingratitude of Spain in this instance, was justly punished by the overthrow of its navy in the Armada, and in recent years by its complete subjugation and defeat by our own nation.

Such despotic, bigoted, religio-superstitions, fanatical nations, will sink into oblivion, while upon the rhines will rise the star of hope, peace, love, freedom and justice.

(To Be Continued.)

A Wiling Servant.

The letter given below was written to President Rich by Elder Bolin. It breathes forth such a pure spirit of duty and love for God and fellowmen, we take the liberty of publishing the same.—Ed.

Blacksburg, S. C. March 24, 1900.
President Ben E. Rich, Chattanooga, Tenn.:

Our Beloved Leader: Duty prompts me to pen you a few lines this afternoon in order that you might know some of my feelings in the great work in which we are all engaged. And I trust that my letter will not serve as an intruder on your valuable time in this instance. In as much as I have been notified of my release to return home to Zion soon, the question naturally arises in my mind: "Have I done my duty?" It has always been my greatest desire to do enough; a desire too that I should, indeed, be proud of I know, for many a poor man has come and gone from this earth that did not do 'enough.' Again, I know that many thousands are today in death's embrace who would have willingly done their duty, had they been blessed as we are. Ever since the day I planted the farewell kiss upon the lips of my mother and sisters, to come and fill God's call to this fair land, I have been prompted with the voice of duty. Duty has in my whole mission told me to be an active, lively, studious and perseverant worker; told me that it required such in order to do 'enough.' If I only knew that I had not done enough yet, it would suffice, I would then be contented to stay till all had been finished that the Lord had in view in sending me here. Yet, while these thoughts come into my mind, I know that our President in this great mission is inspired of the Lord to say when we have finished our task here. Knowing such to be true, I am perfectly willing to come when I am called and go where I am sent. But President Rich, if I have not done enough in this mission yet, I am here to stay until such is done. I am just as willing as a man could be to serve the Lord and keep his commandments, being eager to do honor to Him; to declare His holy name to the nations and fill an honorable mission, while here in this land. If the Lord and His Priesthood are well pleased with my work here and say "enough," go home. I am like all the sons of dear Zion, ready

to go. But if they are not, I will not go, but will stay right here and labor till such can be the case.

In conclusion, let me say, and I wish it was so that all the nations could hear me, that I know, beyond doubt, that Joseph Smith was, and is a prophet of the Lord Jesus; that he was sent in his dispensation to usher in the gospel of the kingdom of God, in the fullness of times. I know that our message to the nations is the voice of the Eternal Father sounding and resounding to them that the Kingdom of Heaven is at hand, and if they want to become kings and priests unto God, and reign with Him on earth, they must have faith in God, repent of all their sins with a godly sorrow, be baptized by one loving authority for the remission of their sins, and receive the Holy Ghost by the laying on of hands; lastly, do as Paul says, go on unto perfection. Never in my life have I had so much pleasure as I have experienced during my mission. I know that I have been blessed wonderfully in my work. In fulfillment of the words of one of the Apostles of the Lord in setting me apart for this mission, I have seen the bitterest foes of the church turned with a tear-drop on their cheeks, and are today the right-hand friends of the humble disciple of Jesus. I have seen the sick healed many times, and have traveled with men and heard them also speak in tongues and prophecy many times, which, when blended in with all the testimonies I have received during my experience in the true church of Jesus, causes me to say truly and indeed we are in possession of the true and everlasting gospel of the Lord Jesus Christ. I am made to say again, "It is good to be a despised Mormon and be privileged to drink of the waters, and eat of the bread of Eternal Life. I hope to see you when I come to Chattanooga and have the privilege of enjoying a few hours in your company. May the Lord bless our great and noble band of Zion's fair sons, who are fighting the foe; may this mission prosper, is the desire of your devoted worker in the gospel cause.

ELDER R. A. BOLIN.

The Truth's Reflex, our sister paper, published at St. John, Kansas, makes note of the work done in the Southern States Mission during 1899, and adds in closing: The foregoing speaks well for the Elders in the Southern States, and bears evidence that "Zion is growing," and that the little stone cut out of the mountain without hands is beginning to roll forth with great rapidity. May the good work still go on, until Zion shall rise and triumph and become the pride of the whole earth, and proclaim the glad message of "Peace on earth, good will to all men."

927 Caledonia St., North La Crosse, Wis.

March 22, 1900.

Editor Southern Star:

Dear Brother: I take pleasure in saying we have had a very enjoyable conference at Milwaukee on the 10th and 11th instant. Twenty-three Elders were present, also President L. A. Kelseh and two Elders from Chicago. There were twenty-two saints and many visitors at our meetings, the hall being filled. Elders J. C. Murdock and J. D. Balls were honorably released to return to their homes in Utah. The balance were assigned to their several fields by Conference President James D. Cummings, and counselors, each of whom gave very good instructions and timely advice to the Elders; and all manifest a desire to go forth in earnest to continue the labor in this part of the Lord's vineyard. Four of us are now in La Crosse and will remain, perhaps, for six months. Everything is wintry as yet. The Elders join me in extending a hearty handshake and kindly greeting to you all. Your brother in the gospel of Christ, Elder Thad H. Chaff.

P. S. We take pleasure in reading the "Star."



PUBLISHED WEEKLY by Southern States Mission, Church of Jesus Christ of Latter Day Saints, Chattanooga, Tenn.

TERMS OF SUBSCRIPTION: { Per year . . . \$1.00
 (In Advance) Six months50
 Three months25
 Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 107.

SATURDAY, MARCH 31, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

In writing articles for the Star, please write only on one side of the paper.

A Christian is one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—Macdonald.

On the 21st inst. President Rich left for the west to attend conference. While absent the mission will be ably presided over by President Hyldahl, who has ever been a faithful and tireless worker for the advancement of the Mission.

Man, like a sponge, is capable of absorbing a great deal from his surroundings; hence the importance of associating with men and women of pure minds. "If wisdom's ways you'd widely seek,

Five things observe with care:
 Of whom you speak, to whom you speak,
 And how, and when, and where."

—Gospel Preacher.

THE WOLF AMONG LAMBS.

It would appear from an article written March 10th, 1900, in the Clinton Gazette, of Clinton, Tenn., that we were still living in an age of darkness, bigotry and intolerance, when the rights of a citizen are ignored, and acts of lawlessness indorsed even by Christians.

It appears that a man, fiend or Devil, traveling under the divine appellation of Reverend (which is often the cloak for hypocrisy) came from North Carolina and settled in a peaceful hamlet named Wolf Valley, in Anderson county, Tennessee. He had the appearance and garb of the tramp, was hungry and penniless, but had a smooth tongue, and apparently was evading justice, seeking refuge among the innocent and unsophisticated people of Anderson county.

This scoundrel was a Baptist preacher, showed his credentials, invoked the sympathy of a kind family named Rouse, who took him in, pitied, fed and clothed him, and otherwise assisted him.

He finally succeeded in getting a church in that vicinity, denominated "The Zion Baptist Church." This was last October, and from that time to the present, he has apparently pleased his congregation, who seem to indorse mohorae, filth, lawlessness, adultery and wickedness. How this man, or emissary of evil, has converted his flock to his system of Christianity, it is hard to conceive in this age of enlightenment. However, he paid his benefactor, Mr. Rouse, for his hospitable kindness by foully betraying his confidence, committing rape or adultery with his wife. This vile reverend monster also had the audacity to assault and mistreat an innocent Mormon Elder, who was attending to his own business. But what appalls us more than anything else is that his church indorses his nefarious actions and looks upon him as a martyr, as the following resolution will show:

"Whereas, Our friend, Brother Eaton, came in contact with a Mormon Elder, and gave him a gentle thrashing; Resolved, that we, as a Sunday School, tender him our thanks for his righteous deed;

"Second, that if he got his clothes soiled in the combat, we will gladly pay for having them washed;

"Third, that a copy of these resolutions be sent to Brother Eaton, and one to the county paper for publication."

The newspaper in question also contains the following:

"There has been quite a sensation in the Fourth concerning the alleged crime of Rev. Eaton. He was arrested last Sunday, charged with committing rape on Mrs. J. M. Rouse. He was tried before Esquire Chapman on last Monday and bound to court. Mr. Eaton came to this county from North Carolina last fall, and has made his home with Mr. Rouse the most of the time since. He stated on the witness stand that he was not guilty of the crime, but that he and Mrs. Rouse had been on very intimate terms since last October, and that she charged him with this crime to avoid being disgraced. The people generally, who heard the evidence, believe the statements of Mr. Eaton. The alleged crime was said to have occurred on Feb. 22d, and the warrant was not issued until March 4. Mr. Eaton has had care of Zion Baptist church, of which Mr. and Mrs. Rouse are members, since December last."

The above is almost too filthy to publish, but from the testimony of one who was present at the trial it is certain that

this vile monster was guilty of at least unlawful cohabitation with the wife of the man who befriended him when in need. He is now languishing in Clinton jail, waiting the action of the court, and is not worthy of our attention, but from the fact that his actions receive the sympathy of his church, who have passed resolutions to sustain him in crime.

Eleven months ago a Mormon church was burned down in this vicinity, and it would appear that this reverend scoundrel knew who committed this dastardly incendiary act, as he has threatened to betray this confidence, which appears to have been reposed in him through Mrs. Rouse.

It is true that "murder will out," and perhaps the day is not far distant when the secret actions of these demons will come to light; but for a scoundrel who would betray the confidence of a friend, commit a vile crime with his wife and then threaten and intimidate that wife with an exposure of her secrets, is a low down villain of the deepest dye, and the law should execute the extreme penalty. He should be forsaken by all respectable people and those called Christians, and not allowed to practice his divinity (?) among the people.

A community that will indorse such sentiments as expressed in the resolution that was adopted are certainly in the dark, groveling in bigotry, and intolerance that would do credit to the age when people were burnt at the stake. The inquisition of Spain, that operated the auto da fe for hundreds of years in the dark ages, can only be compared to the divine (?) resolution of this unchristian body.

Is it not time that protection should be granted innocence, and justice meted out to law-breakers? How pitiful in this land of free schools and liberty to find such ignorance and intolerance existing. Would it not be well to study the "Declaration of Independence," for which many of our fathers fought and bled, and have the same published and inscribed on every church edifice and school house? So that at least the rising generation will indorse liberty, freedom and tolerance. Let us advance in the light of intelligence and civilization, and not retrograde and fall into the dark abyss of sin, ignorance and superstition.

THE CORN OR THE COB—WHICH?

Modern Christians pride themselves on not needing the extraordinary gifts of the Spirit nor the direction and guidance of Apostles and Prophets. They boastfully and contentedly assert "these were for the early Saints, but not for us."

The Apostles and Prophets and the gifts of the Spirit of God were made indispensable parts in the body of the Church of Christ (I Cor., 12,) and all those who believed and obeyed the Gospel fell heir to the gifts of the Spirit, and to the counsel and instruction of Apostles and Prophets (Acts 2:38-39, Mark 16:15-19, Eph. 2:11-15).

These beneficial and divine garnishments of the Church of Jesus Christ might be called, figuratively speaking, the invigorating and life-giving kernels of corn of the Gospel, and Christians who deem them unnecessary for themselves, being content with their meager lot, when they can obtain the richest Gospel grain, are declaring to the world, "To the early Saints God gave the corn, but to us the cob." (Poor argument to use in converting the heathens, indeed!)

It is self-evident that this self-denial

of the absolute necessities of spiritual life is not charity to self. A person who would deliberately and stubbornly starve to death in the midst of luxurios food, which could be had by simply the reaching, could not be said to possess neither charity for self, nor wisdom.

Sending forth the Star among the people is our method of taking them by the hand and wishing them success and prosperity. God bless you to the righteous, repent ye and obey the Gospel to the wicked. To the Saints' cheering words are given, tending to invigorate the weak and make the strong stronger. News of their loved ones and friends, who are traveling and preaching the Gospel of Christ in the world, is unarrated. To the Elders' questions of importance upon spiritual, mental and physical development are put forth, penned by inspiration from on high, by true servants of God. It places him in touch with his friends in the four quarters of the globe, and cheers him to press forward on his righteous errand. To those good friends who have ever been so kind to the Elders, those who have often welcomed them after a journey through mud, rain and cold, with "come in, gentlemen, our home is a safe abiding;" to them a merciful Father will reward and prosper. The glad tidings of a restored Gospel—peace on earth, good will to men—is sent forth to the honest in heart, and may it mid worldly confusion be as oil upon troubled waters, giving hope of salvation.

Notice to Subscribers.

The renewal blanks inclosed in the last number of your Star were sent to all subscribers alike, but applied only to those whose subscriptions had expired. If you will observe your address closely you will note beside them the date of the expiration of your paper; marked, for example, 3dec99, which means that your paper expired on the 3d of December, 1899. If your subscription has not expired you have no use for the blanks, but if it has, and you desire to continue your subscription, you can use them in renewing the same.

Many and varied are the experiences of the canvassing Elder. A few days ago Elders James S. Blake and George E. Cook were distributing tracts in Raleigh, the capital of North Carolina. In the course of their travels they called at the office of a Mr. Everett, a dentist, who, on learning they were "Mormon" Elders, let fly the following, catching hold of the door and pointing the way as he did so:

"Mormons!" "What impudence to come up here!" "Get out of here." "You're cheeky to come up here; if I did not have some ladies here I'd give it to you."

The brethren write: "We left him to quietly pursue his 'extracting' process, feeling well paid for our visit, though we tried to explain as he slammed the door in our face that we were distributing our religious tracts and wanted peace. Thus are we despised for Christ's sake."

We presume the dentist professes Christianity and wonder what he would have done had there been no ladies present. Truth affects people in various ways and it seems to take all kinds of people to make a world. No doubt Brother Everett "extracts" without pain. We are glad he has respect for ladies.

"We have gathered posies from other men's flowers, nothing but the thread that binds them is ours."

PROTECTION DEMANDED.

Below is given a copy of letters sent to the Governor of North Carolina, also the one sent to the sheriff of Stanley county of the same state, which are self explanatory. The mobbing of Elders Jensen and Jacobs, at Albemarle, and a desire for our rights as American citizens, has caused the forwarding of these letters to the proper parties.

Chattanooga, Tenn., March 22.

Hon. Daniel L. Russell, Governor of North Carolina: Raleigh, N. C.:

Dear Sir: Believing it my duty to inform you of the lawless acts of some of your officials and people, in the town of Albemarle, please find with this, a copy of a letter, to the sheriff, of Stanley county, which needs no explanation. Being unable to get justice from the county officials, I appeal to you, to take steps to bring these lawbreakers to answer before the law and to guarantee us, in your state, protection from mob violence. It seems to me that vigorous action should be taken to inform people of this class that no such barbarous acts will be tolerated within your borders. If it is not done it will be taken for granted that North Carolina does not believe in the great American principle of religious liberty. We are American citizens and as such demand protection of the law and a redress of our grievance.

From my information, I am lead to believe that you are a Christian gentleman and a lover of liberty, and take it that you will not only consider it your duty, but an act of charity to bring these people to justice and teach them the first principles of free government, and thus put them in a way to become creditable citizens of your great commonwealth. This is the second time that our Elders have been maltreated in Albemarle, the first case happening some eight years ago. I believe the good people of North Carolina will not tolerate such outrages and will stand at your back in using the strong arm of the law to stop, once and for all, such savagery as perpetrated upon those two defenseless and innocent "Mormon" Elders, in Stanley county on the 15th instant.

I appeal to you as a Governor, and as a man of honor to give this matter your careful consideration. In the name of good government and as a loyal citizen, I ask you to not turn a deaf ear to our petition, and hope to receive an early reply from you that you will uphold us in our rights.

With unbounded faith that you will do right in this matter, I remain most truly yours,

BEN. E. RICH,
President Southern States Mission.

Chattanooga, Tenn., March 22.
To the Sheriff of Stanley county, Albemarle, N. C.:

Dear Sir: As a loyal citizen of the United States and as President of the "Mormon" missionary work in the south, it becomes my duty to write you concerning the outrage perpetrated on two of my brethren, in Albemarle, on the 15th instant. No doubt, you are thoroughly familiar with the disgraceful affair, but for the benefit of others, I will review the occurrence briefly in this letter.

On Thursday evening, March 15th, at 4 o'clock, Elders William P. Jacobs and William H. Jensen, missionaries of the Church of Jesus Christ of Latter-Day Saints, entered Albemarle for the purpose of getting their mail. They troubled no one and conducted themselves as gentlemen. As they approached the postoffice they were slurred and scoffed at by some

parties, and as they were leaving the office some of the crowd were cowardly enough to throw some rocks at these defenseless men, which would have ended their earthly career had the marksmanship been accurate, as intended. These men supposed, that at least, the keepers of the law in Albemarle were Americans, and repaired to the court house to ask for redress and protection from the lawless element who had insulted and assaulted them. They asked for the sheriff, but were told that he was not in town. The rabble (for after what these people had done they can be called neither Americans or Christians) followed to the court house, making all kinds of threats. Unable to find the sheriff, they asked for his deputy, and were told by a friendly lawyer, that his son acted in his absence. To their surprise they found that the deputy sheriff was in league with the cowardly assailants. The Elders now saw clearly that protection, from the officers of the law, was not to be had, and proceeded to go their way. On stepping into the hallway of the court house they were immediately surrounded by an infuriated mob, who proceeded to handle the Elders in a rough manner as they tried to leave. An old, stuffed scarecrow was thrust down upon their heads from an upper window of the court house. Those below seized the dirty form and for some distance used it to beat the Elders, striking them over their heads with the same. Not satisfied in thus maltreating their fellows, a man smeared their faces with paint, and they were otherwise abused. The Elders told their captors they would leave if allowed to do so. One of the crowd said: "We are not heathens here, we are Christians, and enlightened," giving the lie to his words by the actions of himself and associates. No hand was lifted in behalf of these two defenseless men, except that of a respectable lady, who cried: "Stop that." "You have gone far enough," which, thank God, was heeded, and the Elders allowed to go; but they had been on their way but a few minutes when they were warned that the demons were making up a mob to follow them and would have been mistreated again, probably, had they not sought the protection of the friendly woods.

Some of the leaders of this Christian (?) mob were merchants of the town. The streets were lined with spectators, during the melee, who cheered exultingly and looked on in fiendish delight. In the face of all this abuse these men write me: "After wandering in the woods in the dark and cold drizzling rain, until late, we finally found the house of a friend. We bowed upon our knees and thanked God for our deliverance, and felt to say as did the meek and lowly Nazarene, "Father forgive them, for they know not what they do." May I ask who showed the Christian Spirit? Are you not ashamed for your people, your county, and your town, that such an outrage should be perpetrated upon two innocent men because they differed from you religiously?

Those men whom your people assaulted are loyal American citizens. No law had been broken by them, they had acted ungentlemanly toward none. However, this is not the first time that your community has disgraced itself. About eight years ago two of our Elders were falsely accused and imprisoned in Albemarle, and after they had been acquitted by the court, were taken by a mob. Is it possible that no ray of light has come to Albemarle, or a large portion of it, in eight years? Why do you continue to mistreat "Mormon" Elders? They force their religion upon none and they use the same

Bible believed by all professing Christianity. Are your people so intolerant that they cannot bear both sides of a story and cannot allow others what they ask for themselves? You may not believe it, some do not want to, but no people in this broad land of ours are more loyal to the flag of our country than the despised "Mormons." In the late war with Spain none served their country more gallantly than the famous Utah battery, composed largely of "Mormon" boys, many of them "Mormon" Elders. In the war with Mexico my people were weighed in the balances and not found wanting, and none will fight harder for liberty to all men under the flag.

Suppose some of your ministers, in Utah (no doubt you contribute for their support every year) were to be treated as you treated ours; you would call on the government to stop such barbarism, would you not? And it is needless to say it would be stopped or an exterminating order would be issued. Am I not right? You would say people who mistreat any of your ministers are not fit to live, would you not? Witness that whenever the Chinese do anything of the kind a hattle-ship is sent.

Down deep in your heart don't you feel that the laws of God, as well as the laws of the land have been counted as naught, in dealing with "Mormon" Elders in your community? Can you read the constitution of our glorious country and say that these people who took part in the outrage on the 15th of the present month, and consented to the same, are Americans?

We desire to injure no man. Our mission is one of love for our fellowman, and we know, if the honest-hearted people of the world understood us and our motives, that they would receive us with open arms.

Can we expect protection from you under the law in the future? I have sent a copy of this letter to the Governor of North Carolina, and also to United States senators from Utah and Idaho. We only want our rights and shall leave no stone unturned to get them. Your people ought to be broad enough to hear both sides and we assure you that in Utah where ignorance, by many, is supposed to reign supreme, that every man will be protected in his rights, be he "Mormon," Jew or Gentile.

If you cannot give us protection we shall give your Governor a chance to say whether North Carolina will foster and encourage intolerance and bigotry, by allowing people to be mobbed for their religious opinions, or whether she will stand for the heaven-born principle of freedom. We want peace and will use all fair means to get justice, if we have to appeal to the highest tribunal in the land. As to vengeance, we leave that to a just Creator, and pray for those who despicably use us. Yours very respectfully,

BEN. E. RICH.

While two or our Elders were recently canvassing one of Georgia's most beautiful cities, they were met at the door by a middle-aged lady, to whom they handed a tract. She glanced at it for a moment, and upon discovering that it was a "Mormon" tract and that they were "Mormons," she immediately procured a broom and proceeded to sweep the porch where the Elders had stood. It is not known whether she wiped the door knob or not, but it is presumed she did.

"Reading," says Bacon, "maketh a full man, conversation a ready man, and writing an exact man."

PROPHECY FULFILLED.

BY JEREMIAH STOKES, JR.

From the 64th section of the Doctrine and Covenants these prophetic words are recorded as they were given by the Prophet Joseph Smith in the year 1831: "For behold, I shall say unto you that Zion shall flourish and the glory of the Lord shall be upon her, and she shall be an ensign to the people, and there shall come unto her out of every nation under heaven, and the day shall come when the nations of earth shall tremble because of her and shall fear because of her terrible ones. The Lord hath spoken it."

About the time of this prophetic utterance the very few Saints moved from New York, where they first embraced the gospel, to Missouri and Ohio, where they established themselves in a commonwealth of thrift and industry.

Their faith in the gospel of Jesus Christ as it was primitively with its apostles, prophets, seventies, Elders, teachers and deacons, with its living blessing of the spirit of God, the gifts of healing, tongues, interpretation, revelation and prophecy, and all of the fundamental principles of the plan of salvation. Faith, repentance, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost, together with the indispensable principles of divine authority; their faith in all these ancient and eternal truths made them unpopular, and in the eyes of "Christians" they were counted the most heretical and blasphemous mortals that ever claimed a place in the human family.

As they grew in numbers by the zealousness of their representatives, who eagerly proclaimed the restoration of the gospel, their enemies became more bitter and bold in their opposition.

Ministers of the prevalent Christian churches were vigorous and mean in their actions against the humble Elders who traveled Paul and Peter like—two by two without purse or script. All kinds of libelous fabrications were set on foot against the saints, which made the feeling of hatred so strong against them that many of them were tarred and feathered, whipped, imprisoned, and made the subjects of everything in the category of indignities.

The civil officials refused to hear the cries for mercy and protection which constantly came from the lips of the suffering Saints, lest they be called sympathizers with the unpopular church and lose their positions.

In 1834 the intense sentiment against the Saints consummated in their expulsion from Jackson county.

Mobs of men numbering hundreds, among whom masqueraded the local clergy, rushed down upon the people, driving them from their homes, burning their property, and injuring their bodies.

Lieut.-Gov. L. W. Boggs said to some of the Saints at the outset of these outrages, "you know what our Jackson county boys can do and you had better leave the county."

These savage attacks continued, and by advice of a local judge, the Saints attempted to defend themselves, which only made matters worse. Enraged by this action, the mob leader, Col. Pitcher, turned his whole mass of savages upon the settlements of the defenseless Saints. "Out upon the bleak prairies, along the Missouri's banks, chilled by November's winds and drenched by pouring rains, hungry and shelterless, weeping and heart-broken, wandered the exiles. Families scattered and divided, husbands seeking wives, wives their husbands, parents searching for their children, not knowing if they were yet alive."

Thus were about 1,500 souls driven from their homes and possessions in Jackson county. Three hundred houses were burned and ten settlements left in ruins.

The pilgrims took refuge in the counties of Caldwell, Clay, Carroll and Daviess, where they settled again and in 1838 numbered about 12,000 souls.

At this time they were again molested

by murderous mobs. They attempted to defend themselves and their action was interpreted by the aforesaid L. W. Boggs, who was not made Governor, as treason in consequence of which he ordered the state militia into service to quell the disturbance. The Saints appealed to him for redress, but were answered by an edict of extermination, which was brutally executed by the mob and the state militia. During this savage onslaught numbers of the Saints were murdered in cold blood.

The exiles fled to Illinois and swelled the already growing city of Nauvoo to enormous numbers. Here they lived in peace and prosperity for a season, when again they were infested by their enemies, many of whom followed them from Missouri, to their last retreat. So intensely overbearing and cruel became their oppressors that a committee was appointed to wait on President Van Buren, for redress, but their reception was cold and their grievances answered by "your cause is just, but I can do nothing for you."

This encouraged the barbarous demons who lost no time in satisfying their blood-thirsty appetite. Their aim for years had been to kill the Prophet Joseph, whom they had dragged into court not less than thirty-nine times on trumped up charges for which he was as many times honorably acquitted.

But at last they succeeded with the threat, "if the law can't reach him powder and ball shall." They set to work, and on June 27, 1844, their threat materialized. The Prophet's brother, Hyrum, also fell with him, a martyr to the cause of truth.

After this dastardly crime, for which all implicated were either acquitted or left unmolested, the feuds incarnate renewed their attacks on the Saints, burning and plundering their property on the outskirts of the city. Once more the oppressed sought redress from their Governor—Ford by name—but he gave them in meaning, the same sympathetic expressions as President Van Buren: "Your cause is just, but I can do nothing for you."

The people at Nauvoo now numbered upwards of 20,000 souls, comfortable situated and provided for. They minded their own business and lived exemplary lives, both as American citizens and as Saints of God.

To these people God was a living reality, whose arm was not shortened that He could not save nor His ear heavy that He could not hear. They enjoyed the gifts of the spirit of God, they knew the gospel in its primitive beauty and simplicity was true and that God had again restored it to man, and for this they were forced to succor the lance of savagery from the hands of boasted Christians and professed Americans, who patriotically unfurled the flag of freedom and liberty in one hand and woutonly tied the chains of oppression and barbarism around the necks of their neighbors with the other. Oh, such heinous mockery! What a blasphemous insult to American principle and what a sacrilegious indignity upon the pure humane gospel of Jesus Christ!

So strong and cruel became the public sentiment against the Saints of Nauvoo that in the month of February, 1846, they were, under the penalty of massacre and pillage, forced to leave their possessions and flee into the wilderness beyond the Mississippi for safety.

Pressed at the point of the bayonet, they fled from their hard-earned and comfortable homes just in time to see them consumed by the flames. Chilled by Siberian blasts and pursued by Christian mobs they fled into the desert to die from the hands of the native savage, to succumb to the calls of starvation or to survive both by the almighty power of their God above.

The Saints were now banished from civilization and without any means of support, save that which kind nature voluntarily provided, and truly it seemed that their doom was sealed.

It seemed that to make sure of their annihilation, President John Tyler sent a United States officer after the fleeing exiles with a demand for 500

men to assist in the Mexican war, which had recently been declared. This was adding insult to injury. The Saints had been scornfully refused protection by the government which now demanded their assistance for defense, and this, too, just at a time when their helpless and starving wives and children needed a father's care and protection. But notwithstanding this they obeyed the call, relying upon God for justice and for mercy in their behalf. Here is a picture to behold. Imagine these shelterless and starving pilgrims, dragged from the comforts of home, scourged with atrocity, robbed of their possessions; many of their numbers martyred (among them their leader and prophet; without food and without means and dumped into the frozen lap of the wilderness; ignored by their government and ostracized by the Christians (and all because of their religion). Imagine this multitude of weeping and heart-broken wives and children, scores of whom were sick from exposure or wounded by their enemies; fathers whose piteous faces revealed their burdens of grief, which lay heavily within their noble breasts. What a spectacle of suffering humanity, surrounded on one side by a dreary waste, which promised starvation, and on the other by a Christian mob who thirsted for their life's blood.

Picture yourself, oh reader, among these forlorn and oppressed children of God. Listen to those piteous sobs, behold those tear-stained cheeks, look into those eyes that have known no rest, no sleep, since their loved ones fell the victims of barbarism and savagery—and that, too, at the hands of professed American Christians.

Cast your eyes upon those manly forms who are now kissing their loved ones a fond farewell before departing for war. Does not this picture touch the sympathetic cords in your heart? Does not the courage and loyalty stamped upon the brows of those noble men win your admiration and cause you to exclaim with me: "Oh, liberty and love, freedom and charity, thy precious names dwell not in the heart of modern Christianity?"

Under such threatening circumstances as these the prosperity of Zion was indeed promising. What a glorious fascination in Zion for the nations of the earth. How the powers of the world need tremble because of her, and what an exemplary ensign to the nations. Ah, indeed! Did I insinuate? Pardon, I did these noble pilgrims wrong. Never in the history of humanity have the manly traits of courage, of patience, of love, of charity and loyalty, and above all the God-given characteristic of true and sincere devotion to Deity, been exhibited in such admiration as they were in the lives of these rejected and oppressed Latter Day Saints, unless it was when the saints of old for the same religion, sweated beneath the same yoke of tyranny and cruelty, which was thrust upon them by similar inhuman savages, who masqueraded beneath the cloak of religion.

From the above discussion it is clear that Zion was upon the very brink of destruction, which made the fulfillment of the prophet's prediction a question.

Let us see the condition of Zion today and her relation to the world.

In seventy years the numbers of Zion's people have swelled from six to approximately 350,000, among part of whom in 1887 there were representatives from twenty-four different nations and these, too, in the vales of the Rockies.

Magnificent and productive farms with their luxuriant fruits and abundant grains now carpet the valleys of the great western plateau. Beautiful dwellings, spacious and comfortable school houses, churches and factories dot the desert, forming burgs and cities, whose prosperity and thrift, industry and progression all unite in one common buzz. Ninety-nine per cent. of the Saints own their own homes. Only 5 per cent. of them over 10 years of age, as compared with 13 per cent. in the United States, are unable to read or write. Up until 1870 not a brothel nor a saloon was known among

them, and then it was introduced by their Christian neighbors of the east. In 1881 there were sixty-six saloons in Salt Lake City, sixty of which were run by non-Mormons. There were fifteen billiard and seven bowling rooms, all kept by non-Mormons; there were six brothels with thirty-five women, all run by non-Mormons, and not a Mormon woman among them; all of these statistics together with the courage and perseverance of the saints exhibited by them in subduing the desert, and moreover, their stability and gallantry in the defense of their country, (in the Philippine engagements hundreds of Mormon boys, who nobly and bravely fought in the front ranks of battle and meritoriously won the admiration of the whole nation,) all this indeed declares that Zion is prospering and that she is an ensign to the world.

The courageous and sacrificing lives of her 1,800 Elders, who journey forth, without price, teaching the pure and simple truths of our Master for the uplifting of humanity, are indeed worthy of emulation.

And whether it be openly admitted or not by the Christian world, it is nevertheless a fact that Mormonism, so-called, has found its way more or less into nearly every Christian denomination on earth.

The Elders of today do not meet so many who hold to that bodiless and passionless God—that merciless and endless hell, where sinners guilty of all degrees of crime, from the slightest offense to that of the deepest dye, are consigned alike to an ever-burning and never-ending punishment; neither do they meet so many who denounce modern revelation and the extraordinary gifts of the Spirit and many other principles of the original Gospel of Jesus, showing that the Christian world is, in part at least, patterning after Zion in believing these divine truths.

As to the part of the prediction quoted concerning the trembling of the nations, I would say it has not yet had a complete verification, hence I shall not endeavor to establish its fulfillment, but shall simply make reference to some facts in history and daily occurrence, which will at least be indicative of its literal fulfillment.

In some of the eastern countries the local officials have prohibited the Elders both from preaching and also from distributing their literature. This also is true in not a few cities in the United States.

The actions of this government and many of its high officials toward the Saints present a strong testimony of the promising literal fulfillment of the Prophets' prediction. Let us see. During all of the severe persecutions of the Saints in Missouri, Ohio and Illinois, the government was made to believe that the Mormon people were anarchists and consequently dangerous to the government, for the which they received no protection.

In 1857 an official army was sent to destroy them in their newly made homes in the mountains. Sent because the government feared the commonwealth of the Saints. In 1862 their church property was confiscated by the government.

Time and time again Utah applied for admission into the Union, but was refused, not because she was feeble in the necessary requirements for statehood, for indeed her qualifications were far superior to many of her sisters who were admitted, but she was refused simply because she was "Mormon," and this meant danger to the government in the eyes of the populace and their representatives. What motive other than that of fear could have inspired such unjust actions as these in the heart of the government?

And this is not all. What is it that inspires the present crusade against the Saints? You answer, their dismissed polygamous congressman. Indeed. And if this be true, pray tell why all of the petitions to congress against him, and all of the anti-Roberts congressional speeches contained as much, yea more, strong opposition against the "Mormon"

Church than against Utah's congressman? What need would there be in England's blackmailing the whole Catholic institution because she believed one of its members to be repugnant to English principles? Absolutely none! Then what need has there been for such a unanimous crusade against the whole "Mormon" people simply because one of its members found disfavor in the eyes of the government? Absolutely none! The fact of the matter is simply this: the growth and prosperity of Zion is astonishing the populace; and the innumerable hierling priests, whose hearts are more susceptible to the ring of American coin than to the whisperings of American and Christian principle; and whose degree of religion varies with the size of their salaries. These are they who arouse the nation against us and incite the masses to cry out in holy horror against the Saints; and it is through the instrumentality of these professors (not possessors) of divinity that such un-American and un-Christian resolutions are introduced into the halls of Liberty and Justice as were recommended in the Governor's message to the Mississippi legislature recently, and as are now being agitated by the lawmakers of South Carolina, the purposes of which are to withdraw all protection from "Mormon" Elders and leave them at the mercy of infuriated and beastly mobs, whose dastardly and cowardly deeds are born in a "Christian" heart and made illegible by corrupt American dignitaries. These are they who inspire fear in the heart of the government and cruelties against the Saints; these are they who inspire hatred against the Mormon missionaries which not infrequently exhibits itself in bands of murderous mobs who inflict bodily injuries upon the Elders and who in times past have stained the pure tresses of Liberty with the innocent blood of Saints.

After reading the above one cannot help seeing how remarkably the prediction of the Prophet Joseph Smith has been fulfilled.

Releases and Appointments.

Releases.

President Lewis R. Anderson, office.
J. R. Turman, North Kentucky Conference.

Charles Pettit, North Kentucky Conference.

L. M. Terry, North Kentucky Conference.

C. M. Miller, North Carolina Conference.

S. D. Fullmer, Kentucky Conference.

C. E. Miller, Kentucky Conference.

W. W. Osborn, Kentucky Conference.

Jewel Horton, East Tennessee.

H. E. Shives, East Tennessee.

W. J. Chadwick, East Tennessee.

J. A. Bigelow, North Alabama.

Joseph Morgan, North Alabama.

Transfer.

C. E. Crowley, from East Tennessee to Kentucky Conference.

AS I AM DYING.

MRS. ANNA KLY BRENT.

As I am lying you shall lie;
As I am dying you shall die.

Prepare to meet

Your God en high.

The world is wearied now of me;
The world shall weary, too, of thee;
And both alike
Shall cease to be.

An idle life is Satan's ban,
Remember you were made a man,
Be up and doing
While you can.

Your life by angels shall be read;
Each act, each word that you have said,
When you are lying
Stark and dead.

Then more than jewels guard your fame
That, in heaven, no sin or shame
Be written up
Against your name.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 10, 1900.

PRESIDENT	CONFERENCE	Number of Elders Walked Miles Rode Miles	Families Visited Families Visited Refused En- tertainment	Tracts Distributed Dodgers Distributed	Books Sold Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held Metings Held	Gospel Con- versations Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12 312	8 77 38 5 147	130 5	5	172	24 2	172 4	Chattanooga	Tennessee		
Heber S. Olson	Virginia	40 1065	285 67 153 17 574	622 105	5	453	29 52	476	Richmond, Box 388	Virginia		
B. F. Price	Kentucky	26 680	40 61 170 24 611	556 22	26	45	13 54	409	Centre	Kentucky		
John Peterson	East Tennessee	37 1045	472 49 198 78 429	309 15	33 22	13	24	57	Pfafftown	Tennessee		
W. D. Rencher	Georgia	36 1081	13 186 128 64 562	382 49	1	1	57	612	Columbus	Georgia		
T. H. Humphreys	North Alabama	40 1160	89 307 156 39 1252	1056 127	9	22	92	869	Mempis, Box 153	Tennessee		
Geo. W. Skidmore	Florida	42 1301	257 47 184 11 725	284 47	2	13	90	412	Palatka, Box 173	Florida		
J. Urban Allred	Mid. Tennessee	36 604	116 142 100 21 478	167 19	1	6	67	343	2 Sparta, Box 40	Tennessee		
J. M. Haws	North Carolina	45 102	41 252 352 3 375	214 34	4	38	118	788	Goldsboro, Box 924	N. Carolina		
Sylvester Lowe, Jr.	South Carolina	34 908	63 89 704 14 881	479 23	23	15	61	694	Charleston	S. Carolina		
G. M. Porter	Mississippi	16 388	77 208 71 17 162	15 26	26	8	17	309	Baton Rouge	Louisiana		
W. W. MacKay	East Kentucky	25 537	72 186 225 13 320	265 23	23	14	65	379	Buck Creek	Kentucky		
J. N. Miller	Louisiana	5 120	5 12 8 55	12	1	6	10	66	Hughes Spur	Louisiana		
W. H. Boyle	South Alabama	15 425	29 7 144 1 154	9	9	3	29	158	DeFunik Springs	Florida		
L. M. Terry	North Kentucky	24 562	197 97 171 14 225	170 9	9	22	32	458	Bagdad	Kentucky		
Geo. E. Maycock	Ohio	24 533	64 833 69 98 922	179 32	2	9	29	387	539 Betts St., Cincinnati	Ohio		

PROFANE SWEARING.

BY ELDER A. N. MACFARLANE.

It is a very common thing for persons who make profession of religious faith, and assume all the airs of real Christians to take the name of God in vain in almost every sentence to which they give utterance. To such an extent has this very unseemly and sinful practice gone that in many places women, and even boys and girls, in many instances mere children, give expression to foul and filthy language in a manner truly disgusting. Judging from what assails the ears at every turning, one would think that to swear and speak profanity was the summit of excellence, sought after by a very large portion of the inhabitants of the world. How distressing to everyone who has the least desire in his heart to honor God and speak of His holy name with reverence, to listen to the foul blasphemy and cursing to be heard in our streets, in our workshops, and in almost every place where numbers of persons are congregated together. This crying evil has taken such a hold upon mankind that the ordinary business of life seems to be incomplete, unless every simple statement is ratified with an oath. I do not wish to be misunderstood; it is no false squeamishness, or hungering after time-honored dogmas and pious creeds, that calls forth these remarks; the writer puts a very low value upon the "form-without-the-power" religions of the present day; in fact, they never were very attractive to him who pens these lines. On the contrary, they seemed to him, as they have to thousands who have heard and received the Gospel in the latter days, utterly powerless to induce men and women to live in righteousness, and serve the Lord from a real love of truth. I have either heard, or have somewhere read a story, in which a highwayman is said to have severely reprimanded those who composed his band of outlaws, because, on one occasion, he overheard them cursing and swearing in a dreadful manner. "There is no gain," said he, "in swearing;" men may steal the property of others, and in numberless ways enrich themselves at the expense of their fellow creatures, and may, because of their wealth, command the respect of many in the world; but, said he, "there is no gain at all in profane swearing." How far the present inhabitants of our land would be disposed to take counsel from an outlaw may be easily conceived; at all events, there is counsel required from some quarter, and that speedily, or the language of the world will very soon be composed of oaths and curses. There is no want of concern on the part of some of those who deplore the existence of this and many other evils. They hold up their hands in horror when such things are brought before their notice, but generally their closing exclamation is: "Oh, well, it is shocking that such things should exist in this Christian land!" This is not, in the proper sense of the word, a Christian land. The in-

fluence of the Gospel has scarcely yet been felt in it. The power of truth has but little, if any, hold at all upon people. If it had the divine influence of the principles of salvation would have made themselves visible, not only in a godly walk, but in a godly conversation also. The Gospel brings blessings instead of cursings, and joy instead of sorrow. It makes manifest the superiority of its power in the many ways in which it works reformation in the conduct and conversation of those who may have been, all their lifetime, subject to bondage. The Savior says, "it is not that which goeth into a man that defileth him, but that which proceedeth forth from him." If so, then there is a long list of defilements accumulating against a very large class, which will eventually be very undesirable, unless a renovating process is very soon commenced among them. Since the Gospel has been restored in the present generation, thousands of men and women too have borne testimony to its power to remodel their conduct, and also the language made use of in their intercourse with each other and the world. It is evident from the course taken by many professed ministers of religion, that in relation to profane swearing they stand much the same as they do in the matter of drunkenness, and numerous other sins so common in this boasted age of enlightenment, and find themselves entirely lost in their attempts to check the growing evil; even among those who own them as their spiritual guides.

Solomon has said "Train up a child in the way he should go, and when he is old he will not depart from it." Alas! this is found to be almost impossible in these days, at least in this so-called Christian part of the world. Children are, in a great many cases, brought up in the way they should not go, and a fervent hope expressed by those who train them, that at some future time they will depart from all their errors. In such a state of things, it is a matter of very great concern to faithful Latter-day Saints, who have young children growing up around them in this country, and who desire to see them growing up in the truths of the Gospel. In many cases it matters but little how faithful parents are in instructing their offspring, as their intercourse with those who have been skilfully trained in wickedness has become in some places almost a necessity. In many branches of the church, the Saints, though very faithful, are also very poor, which necessitates the sending of their children to work in factories and other places where sin in its vilest forms is to be met with, and where rulers and ruled are alike given over to iniquity. This has indeed a baneful effect upon the young among the Saints, and requires continual watching and instruction, which can only be given by such as give due heed to the counsels of the Lord through His servants.

In conclusion, let us urge upon the brethren and sisters everywhere, the great necessity which exists for good example as well as good precept on their

part, so that the wicked practice of the Gentiles may not take root in those who are designed in after years to take part in bearing the responsibilities of the great Latter-day work in which we are engaged; the truths of which stand so much in contrast with the feeble systems of our day. God's strange work is rolling on. Under the inspiration of the Lord, the Prophets and leaders of Israel are bringing to pass, the wonderful events connected with the gathering of the Saints, which will eventually work out deliverance to the faithful among them. Let the counsels of the Priesthood be strictly observed, and all will be well. Among the far off vales of Utah the ways of the Lord are revered; there, both the Saints and their children will be taught whatever is pleasing in the sight of God, while the wicked among the Gentiles are ripening for the reward of those who delight to do wickedly, and profane the name of the mighty God of Jacob.—Millenial Star, Vol. 29.

"Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinion. I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which He has spoken are our law, not our judgments or fancies. Even if death were in the way it is—

"Not ours to reason why—
Ours but to dare and die."

—Watch Tower.

Pacific Unitarian.

A little boy with an interest in the meaning of unfamiliar words said to his mother: "What's the meaning of 'civil'?"

"Kind and polite," answered the mother.

A puzzled look brooded for a second on the boy's face. Then he said: "Was it a kind and polite war that was in this country once?"

Sheldon's Paper.

Denver Post: It is suggested that in giving place to an advertisement of eggs in his paper, Mr. Sheldon overlooked the fact that they might have been laid on the Lord's day by Sabbath-breaking hens.

Small habits well-pursued betimes,
May reach the dignity of crimes.

—Haunah More.

Persecution is the reward of innovation, in whatever form it appears.—Dr. Maenish.

Some people gather truth in inch lengths, and yet cannot link a chain.

Do well all you undertake to do, and do it better than others if you can.